CHURCH SOCIETY MISSIONARY MEETING.

A REPORT

OF THE

ADDRESSES

OF

THE RIGHT REV. A. C. COXE, D. D.,

(BISHOP OF WESTERN NEW YORK,)

AND THE OTHER SPEAKERS,

AT THE MISSIONARY MEETING IN CONNECTION WITH THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO,

Held in the Music Hall, Toronto,

ON MONDAY EVENING, THE 16TH APRIL, 1866.

N. B.—Should any Profits arise from the Sale of this Report, they will be devoted to the Mission Fund.

TORONTO:
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1866.

With a view to incite a livelier interest in the objects of the Church Society, and more particularly in Missionary efforts throughout the Diocese, the Clergy of the several Churches in the city proposed to hold a mass meeting of the members, instead of the annual meetings, required by the Constitution to be held in their respective parishes. The proposition having been approved of at a general meeting of the Society, and sanctioned by the Bishop, his Lordship deemed it a fitting opportunity to invite the Right Reverend Dr. Coxe, the newly appointed and highly esteemed Bishop of Western New York, to favour us with his presence and co-operation. Bishop Coxe having cordially accepted the invitation, the meeting was held on Monday, the 16th of April last, in the Music Hall, which, though densely crowded, could not accommodate the numbers who pressed for admittance, and many were deprived of the pleasure of being present. To add to their disappointment, through some inadvertence in providing accommodation for the press, the reports of the several addresses were very brief and unsatisfactory.

In order to supply this omission, and to furnish a record of this interesting meeting, (said to be the most successful one of the kind ever held in the city) we have been at considerable pains in procuring the following correct and extended notes of what was said on the occasion, which we are persuaded will be read with interest by the members of our Church generally. For the complete report of Bishop Coxe's admirable address we are mainly indebted to the remarkable talent of a young lady—a pupil at Mrs. Forster's school in this city.

We trust the impression made by this meeting, and particularly by the visit of the estimable prelate and of the Rev. Drs. Shelton and Van Ransellaer who accompanied him, will not soon be effaced, but will tend to cement more firmly the happy relations which subsist between our respective branches of the one Catholic Apostolic Church.

Toronto, 21st May, 1866.

Church Society Missionary Meeting.

ORDER OF PROCEEDINGS:

HYMN.

Prayers were read by the Rev. H. J. GRASETT, B.D.

The LORD BISHOP OF TORONTO then delivered the following opening address:—

The Church Society, my Christian brethren, is now so much a part of our local history, that little need be said in reference to its origin, its objects, or its progress. It had its rise in the conviction that as the Church of England is, and always has been, a Missionary Church, every member of that church is bound to take a share in diffusing its principles and extending its blessings. With the priceless treasure of evangelical truth and apostolic order in our hands, we must not be content to keep it there inoperative and unfruitful. It must be borne, as it were, on the wings of the wind, over the vast field of the world. But if we, in our comparative weakness, may not take so wide a range, we know that there is, within our own land, many a village, many a township, unsupplied with the ministrations of religion according to the truth and order of our Apostolic Church. We have calls abundant, within reach of our daily hearing, such as woke the great Apostle of the Gentiles to the toils and perils of the missionary life: all around us, we have heard, and are hearing, the cry, "Come over and help us."

The aim of our Church Society has been to relieve the spiritual distress,—to provide for this religious destitution; and with the scant resources at our command, we have been able to furnish to eight and twenty missionaries of this Diocese a stipend each of two hundred dollars per annum. This, with the contributions guaranteed from their respective flocks—four hundred dollars per annum,—and a residence, places them in comparative independence. Small as this annual allowance from our Mission Board is, it is regarded as a great boon by those who receive it, as it supplements a scant and precarious income from other sources, and is punctually paid. But it is no exaggeration to say that, had we the means, fully twice twenty-eight might be thus aided, to their own great comfort and to the incalculable good of the Church.

But, in providing to this extent for our present staff of missionaries,—so few in number and with so slender a stipend,—we have had so many adverse influences to contend against, that even the outlay we have undertaken has proved to be larger than our missionary resources could well supply. The maintenance even of that number, without abatement of their allowance from the Mission Board, has seriously crippled our means and accumulated such a debt as almost to drive us, with all our hopefulness and faith, to the painful necessity of either reducing

their number, or lowering their incomes from the Board. In our struggle of faith against an alternative so humiliating to ourselves and so calamitous to them, we have determined upon a fresh appeal; and by infusing new life and vigour into the missionary spirit of the Churchmen of this city, give a fresh spur and impulse to the energies of our brethren every where else.

This meeting, my Christian friends, is meant to draw out and concentrate the vigour and liberality of the Churchmen of Toronto in our missionary cause. We have considered this massing of our religious strength and energy preferable to the separate and isolated efforts of the several parishes of the city. We desire one great outburst of sympathy for our missionary work,—one grand and united endeavour to push on our glorious cause to the full extent of its duties and its claims.

In soliciting this union of our brethren in Toronto, we have, in the presence of a distinguished prelate from our sister Church in the United States, the manifestation of a grander union. We have pleasant proof that not only shall a city or a diocese be united in this work, but that the Church Catholic is ready to respond to the claim, and shew that our aim and our work all the world over is one. We heartily welcome our right reverend brother, who, on this occasion, has come over to help us. And while we so warmly appreciate, and are so thankful for his good-will and his services on our behalf, we heartily bid him God-speed in the great work in his own land, of which he is so able and so zealous a promoter in the distinguished position of an overseer of our one Apostolic Church. We have, as members of this Church, but one spiritual pulse; and its ebb and flow in this little corner of Christendom will be felt to damp or quicken the holy sympathies of our brethren every where.

Rev. Dr. Beaven having been called on by the Chairman, in making a brief report of his deputation to the General Convention of the American Church, made the following remarks:—

It will be in the recollection of some now present that I proceeded last autumn to Philadelphia, to attend the meeting of the General Convention, as the representative of the Lower House of the Provincial Synod. The Metropolitan of Canada had been requested to preach the sermon at the opening service of the Convention, and he was accordingly requested by the Synod to be the bearer of its address of fraternal sympathy to the Convention; and I was deputed by the Lower House to go to Philadelphia, and support the presentation.

When I arrived at Philadelphia I found the opening service begun, and I shall not forget the very striking scene presented in the large church in which they met; the venerable Bishops, to the number of near 30, placed in a semicircle round the chancel and behind the communion table, and the large church crowded with a congregation of both sexes, largely composed of intelligent men, joining generally in hearty responses, and in the singing and chanting, and exhibiting in their attitude, especially during prayer, a deep devotional feeling.

During my stay in Philadelphia I had many opportunities of observing the powerful influence of union in one Church and of consequent Christian charity on

the part of Northern Churchmen towards their Southern brethren, with whom they had been so recently engaged in a deadly struggle; and of the largeness of heart with which they desired to pass over all grounds of offence, and welcome them back into full communion.

One of these occurred in this very opening service. Some difficulty had existed in the minds of those Southern Churchmen, who were warmly desirous of returning into communion with their Northern brethren, as to the reception they should meet with if they returned; and, I suppose, in consequence of this feeling, Bishop Atkinson, of Virginia, although he came to the opening service, appeared simply as a private individual in a pew. After sermon a movement began to appear amongst the Bishops in the chancel, and soon a clergyman in his surplice was seen to come down from amongst them, and to proceed to the pew in which Bishop Atkinson was, to invite him, just as he was, at the desire of the Northern Bishops, to come up amongst them, and occupy his old station amongst the senior Bishops.

At this first public step towards a full reconciliation, a general surge of grateful emotion seemed to pervade the congregation, and I could observe the silent tears passing down the cheeks of grave, staid, elderly men around me.

This was the first demonstration of this feeling, but it was not the last. The next morning, when the names of the deputies were called, and there seemed to be some little irregularity in the papers of the deputies from one of the Southern Dioceses, there was evidently a desire not to press this irregularity, as would have been done in an ordinary case, but to accept any real evidence that they were really the representatives of the Diocese from which they came, though that evidence was confessedly deficient in canonical form.

The same feeling again was shewn in regard to a Bishop who had been consecrated by the Southern Bishops during the war, Bishop Wilmer, of Alabama; concerning whom a message was received from the House of Bishops, informing the House of Clerical and Lay Deputies that they had unanimously agreed to accept him as Bishop of the Church, validly consecrated, as soon as he should have complied with an essential form. This message was received with delight by the assembly generally. It was commented upon with the same delight in private circles. Some members of the Lower House indeed brought forward difficulties which they thought they could not in conscience pass over; several of the speakers expressed their disapprobation at the course the South had taken; but the general feeling expressed was the desire to give up every thing, excepting what ought to be required according to the laws of their Church, in order to be able to receive with open arms, and an oblivion of all differences, one who had been so lately divided from them, and consecrated by an apparently hostile Church.

Another and most convincing evidence was given of the soul-constraining power of Christian love and forgiveness, in a later period of the session, but of which I heard during the few days I remained there.

The negroes in the Southern States were now made free, and this placed them in a new relation to the Church. Formerly many proprietors of estates had conscientiously endeavoured that their *servants* (for so they called them) should be brought into the Church, and instructed in the things needful to salvation. Accordingly the minister and schoolmaster had free access to such estates, and

the negroes were placed under them. But now they were free to be instructed or not, as they chose; and a large number who were formerly debarred were made accessible. The Convention accordingly felt that the whole duty now devolved on the Church, and they accordingly bent their minds to devising means of doing this duty, and not only so, but were ready with liberal hearts to help in carrying out this duty; feeling that in the present depressed state of the South, the largest share of the expenditure ought rightfully to fall upon the North.

And this opened up another subject, which was in every one's mouth and heart. Accounts continued to come in of the utter state of destitution, amounting almost to actual starvation, to which many of the Southern clergy were reduced, from the impoverishment of their flocks; of churches and residences burnt, or reduced to a wreck, from being used as stables or barracks and the like; and there was a universal glow of desire to contribute to alleviate these disasters; the only question being, whether Southern resentment might not lead them to refuse assistance from those who they felt had so trampled them under foot. Notwithstanding this, as I understood, liberal subscriptions were begun, to be in readiness as soon as it was ascertained that their aid would be accepted.

But I pass on to the business on which I visited Philadelphia, and which will illustrate another aspect of the union of heart which is produced by our being connected in one communion, viz., the feelings of respect and kindness exhibited to the Canadian Church, and to its representatives. It is no doubt true that some soreness still remains largely spread towards Canada, even in the minds of Churchmen, in consequence of our supposed shortcomings during the late war. But this scarcely appeared in their intercourse with us. On the contrary, both the Metropolitan and those who accompanied him were treated throughout with every mark of regard and honour.

On the first day of actual business the Metropolitan was introduced into the House of Bishops, and invited to share their deliberations, and offer his advice. In the Lower House again, he was invited to a seat on the right of the President, was requested to offer them some words of fatherly counsel; and what he had said, both then and in his discourse, was spoken of in all circles, and referred to in Convention, as highly valuable and of very salutary effect in the present crisis.

When it came to my turn to be brought forward, I was addressed by the President in language full of regard for our Canadian Church, specially mentioning that we had retained some features of primitive Catholic order, which he thought his own Church might well learn from us. When I was permitted to address the House, every member of it rose to his feet, (as they did afterwards when the Metropolitan was invited to address them;) and what I did actually say was referred to afterwards, so as to shew the kind and friendly spirit in which it had been received. And in the reply which was made to the Address of our Provincial Synod by the two Houses of Convention, similar expressions of honour and kindness were deliberately adopted and recorded. Indeed, throughout the debates occasions were every now and then occurring, which shewed the high veneration and love with which the whole American Church regard our Mother Church, and the value they attached to the visit of the Metropolitan and of the Prolocutor of our House of Representatives.

But time passes, and I must go on to the point to which I purpose to bring this address, and which will shew its special connection with the object of the present meeting.

You will remember that I referred to the warm flow of Christian love which began to issue forth towards the suffering clergy and Church people of the South, and the now free coloured people, when they began to hear in detail the deep destitution of the former, and to consider what must be the religious needs of the latter. It is to this point that I now wish to invite your special attention, that you may imbibe more largely the same spirit, and endeavour to act upon it.

I pointed out that when the General Convention met at Philadelphia, the anger against the South, on account of the late civil war, had not yet subsided—and this displeasure was not felt only towards the laity, it extended also to the clergy, a large number of whom had favoured the attempted secession. The signs of this anger was every now and then bursting out, even in the Convention itself, in the midst of the stronger indications of returning kindness to the Southern Church, and sometimes from the same individuals. And yet they saw it to be their duty, to sacrifice their feeling as politicians to their sense of duty to their Church and their fellow Churchmen, and the emancipated slaves. And they made the sacrifice not only of feeling, but of large and liberal sums of money, to rebuild and refurnish the churches and parsonages, and to supply funds in advance to the destitute clergy ministering to an impoverished people.

And this, my dear friends, is the lesson we must learn: we have a work before us to do—the supplying of our present missionary clergy, and the supplying the spiritual needs of our poorer people. We may suppose that we have grounds of complaint, either with justice or without, against former management of the funds contributed. But the work is now before us to do. It is God's work. It is Christ's work. It will not be done, unless we take it in hand. Surely we shall not allow the work of the Church in this Diocese to fall to the ground or to go back. Let us then follow the example of American Churchmen, and, forgetting our complaints and misgivings, all unite to support the work, which is our common duty, to the honour of our Lord and Saviour Jesus Christ.

Mr. Thomas White, Jr., of Hamilton, in advocating "The Claims of Missions on the Substance of God's People," expressed the gratification he felt at seeing the Lord Bishop in the Chair. It was twenty-four years this very month since the first public meeting in connection with the Church Society of Upper Canada was held in Toronto. His Lordship had presided at that meeting. Many of the great and good men who had surrounded him on the platform on that occasion had passed away, to realise the full glory of that Christianity which they laboured earnestly while here to propagate. But thanks to Almighty God, the Lord Bishop was still spared to give the benefit of his great talents and earnest christian zeal to the Church. As a layman from an adjoining part of the Diocese, it afforded him also great pleasure to meet with so large a congregation of the wealth and influence of the Metropolitan City of Upper Canada on an occasion like the present. There had been too much reason for the feeling which

prevailed in other parts of the Diocese, that the Churchmen of Toronto did not do for the great cause of Missions, in connection with the Church of England, as much as their great wealth and inestimable privileges demanded from them; but the present meeting was a proof that the cause met with the earnest sympathy of the people, and would not in the future fail to receive their generous and liberal support. The Committee had done him (Mr. White,) the honour to entrust him with the duty of enforcing before this audience "The Claims of Missions on the Substance of God's people;" a subject which, put in its affirmative form, "missions have claims on the substance of God's people," would be recognized as a simple truism by every Christian. There were two modes by which these claims could be urged upon a general meeting like the present. The support of the mission cause, as a great religious obligation, resting with terrible force upon every man who admits the truths of our holy Christianity, was one of those modes. An infidel had once remarked, by way of practical application of his views, and to illustrate the insincerity of Christians in theirs, that if he believed the doctrines of the Bible, if he had faith in the existence of a God, with the attributes which are in that book assigned to Him—if he could accept the responsibility of human creatures to that God, or receive such a doctrine as that of the eternity of future rewards and punishments, he would not rest satisfied until he had warned all mankind of the terrible doom that awaited those who refused the gospel. That man, in his God defying unbelief, taught a lesson to Christians which they ought seriously to take to heart. The propagation of the gospel was a duty from which no believer in its divine truths could escape without committing grievous wrong. But this was a view of the question, the enforcement of which would come more appropriately from some of the Rev. gentlemen on the platform. As a layman, he (Mr. White) could the more freely, and he trusted with more acceptance, urge the other view, that as a great social and political duty, missions have claims upon all Christian patriots. Those claims arose from the very constitution of civil society, and the interest, under the social and civil compact, which each individual had in the character and principles of the community as a whole. The price which every man paid for the freedom which he enjoyed in a state of civilized society, was the sacrifice of a portion of his own substance, and of his own individual freedom of action, for the benefit of his fellows. Civil government was organized upon this principle, and the contributions which were made in the shape of taxes for its maintenance, was the tribute we paid to the necessity for a compact organization in which the interests of the individual are at once merged in, and protected by, the interests of the aggregate mass. No man could separate either himself or his interests from the great body of mankind who surrounded him. Each was, in a far greater degree than we were at all times prepared to admit, dependent upon his fellows for much of the comfort and happiness he possesses, and for the protection and immunity from hardship and suffering which he enjoys. "Am I my brother's keeper?" was the proud question of the first great sinner against the laws of human society; it had been the question of every selfish misanthrope since; but the history of the human race, and the experience of every observing man, testified that each man was, to a most important extent, the keeper of his fellow, in this sense, that each was deeply interested in the character and principles of the persons composing the society in which he moves.

In this country we were made to feel with peculiar force the application of this general principle. The school system, for instance, was based upon it. It was upon the ground that each was interested in the intelligence and education of all, that the law imposed upon the people of Canada, whenever a majority so willed it, a heavy burden of taxation for the purpose of maintaining a common school system. There might be, and were, very great differences of opinion as to the value of the school system as it exists, but there was, and could be, none as to the general principle upon which it was based. Many persons felt that it lacked the most important element of a sound educational system, the religious element. (Cheers.) That to accomplish the object which is sought to be attained by it, the general diffusion of intelligence, and the prevention of crime, religion and education should go together; and that the mere training of the mind, while the heart is left uninfluenced by the principles of our holy Christianity, might be but to systematize crime, and render more skilful the criminal. (Cheers.) He (Mr. White) believed that the great mass of the Christian people of Canada, whatever difference of opinion might exist among them as to the practicability of applying their views to the Common School system, deeply deplored the absence in it of a general provision for a sound religious training *pari passu* with the mere cultivation of the mind; and they deplored it because of their full recognition of the principle that they are deeply interested in the character of the people by whom they are surrounded, and in an especial degree of the generation that is growing up around them, and that will be contemporaneous, in the great life-battle, with their own children. The recognition of this defect in the great educational machinery of the country, imposed upon them the duty of supplementing it by the ministrations of the Church, and thus was the duty of maintaining the ministrations of the gospel, and of providing for their general diffusion through every part of the Province, most clearly established. (Cheers.) As inducements to the performance of this great duty we had the promises of God's word, the history of the world, and our own individual experience: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield her fruit, and I will give you peace in the land, and ye shall lie down and none shall make you afraid: for I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant among you, and be your God, and ye shall be my people. Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee. It shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all the commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field; blessed shall be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. All the people of the earth shall see that thou art called by the Name of the Lord, and they shall be afraid of thee. The Lord shall

open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations and shalt not borrow; and the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." These were but a few of the promises which the Book of God contained; and they were all, as it would be seen, national blessings contingent upon a national observance of the laws of God. How literally had they been fulfilled. The Jewish people, to whom they had been given, had realized them in their full sense; and they had realized as well the terrible anathemas pronounced against the nations that would not hearken unto Him, but walked contrary to His statutes. In modern times our own beloved Britain had realized the value of those promises, and had attested that they were eternal in their application as the great Author of them Himself. We are apt to speak proudly of the achievements of her army, of the triumphs of her navy, of the immense extent of her commerce, of the glorious freedom that prevails under her political institutions; but we were too apt to forget that these, after all, were but the instruments and evidences of her greatness; that the source of it was to be found in the religious character of the people, and in the national recognition of the great duty of a national faith in the great Giver of all good. (Cheers.) Great Britain was emphatically the great bulwark of orthodox Christianity in the world, and the great missionary nation which carried the glad tidings of gospel truth to other peoples. Her vessels, careering through every ocean, and sea, and river, were the bearers not only of her commerce, but of the Missionaries of the Cross and of God's blessed word in every language, for the instruction of benighted heathens. Her flag, floating proudly on every continent, on every sea, and in every harbour, was the harbinger, and protector not only of the political rights of her subjects, but the emblem of that faith once delivered to the saints. Her armies, carrying victory wherever they went, were but the pioneers of the soldiers of the cross who went out to fight the good fight of faith, under the ægis of Britain's great name. And as a result, God had fulfilled His covenant promises towards her. She emphatically had lent unto many nations, and had not borrowed. She was, without doubt, the head and not the tail. She, indeed, was above only and not beneath: and it was because she had hearkened unto the commandments of the Lord her God to observe and do them. (Cheers.) In this country we were about building up a new nation; and the lessons which we learned from the experience of the mother country were of immense importance to us. The men of property, who had a permanent interest in the Province, should be deeply concerned as to the character of the institutions which will be established here. During the last few years we had been gradually opening up for settlement the waste lands of the crown, until these new regions, this immense back country, had become so populated as seriously to have embarrassed the political discussions of the country. That back country, but a few years ago an unbroken forest, would hereafter give tone to the institutions of the country, and it was therefore of the very greatest importance that efforts should be put forth to furnish these remote districts thus early with the ministrations of the Gospel. The original design of the Church

Society, as explained by that great and good man the late Chief Justice Robinson, was that there should be at least one clergyman in each township in Upper Canada, with a stipend of not less than £250 a year. That design was far from being accomplished yet; but, even on political considerations alone, it was of the utmost importance that its accomplishment should not be delayed.

We had, during the last few weeks, given evidence that the people of these British Provinces possessed some of the elements of a great nationality. When a horde of lawless ruffians threatened to invade our soil, and the authorities deemed it right to call out the volunteers, in a few days the whole population had risen as one man and offered its services to the government. (Cheers). That was an exhibition of patriotic devotion to the country and its institutions, backed by a show of physical force, of which, as Canadians, we had good reason to be proud. (Cheers). But it was, after all, but an exhibition of physical force, which, uninfluenced by those principles of loyal obedience and respect for authority which the Gospel is alone sufficient to teach, might prove the bane as well as the glory of the country. It was in the character of the people that the stability and true freedom of its political institutions would be found; and no influence was so powerful in moulding that character as was the ministrations of God's Church. Missionary effort, which in this new country, where no state endowment existed for the maintenance of religion, was the only means whereby these ministrations could be generally maintained—thus commended itself to the earnest sympathy and liberal support of every man of enlightened patriotism, every lover of the country, every man who looked forward with warm anticipations to its future greatness and renown. He (Mr. White) urged upon all such the claims of this mission cause. Let no effort be spared to promote it, no spirit of indifference interfere to militate against its increased and increasing success, until from one end of the Province to the other, in every town and village and hamlet, in the remotest settlements as well as in the crowded marts, the spires of God's churches shall point upward, emblems of the higher law they teach, and of the bright hopes of immortality they inculcate, and when, with reference to every part of the Province, we may with honest Christian pride exclaim:—

"These temples of His grace,
How beautiful they stand;
The honors of our native place,
And bulwarks of our land."

The speaker resumed his seat amid loud applause.

Rev. Dr. Fuller, in urging that mercies vouchsafed were causes for missionary exertions, said:—

Amongst the many admirable remarks made by the truly eloquent prelate, who kindly preached for us in St. George's Church last evening, was one which struck me as peculiarly suitable for the occasion—that "*there is nothing selfish about Christianity.*" This remark was truly *evangelical*, and accorded exactly with St. John's declarations: "Therein is love: not that we love God, but that he loved us, and gave his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." And again: "Whoso hath this

world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" With these plain declarations of God's word, as to the duty of Christians to supply the spiritual wants of their destitute brethren, how comes it to pass, that the Church people of this great city do so little for the cause of Missions?

I have visited most parts of the Diocese for the Church Society, and every where I have heard the same complaint; and, as one of the city Clergy, I was compelled to acknowledge that the complaint was a *just* one. In this city we number some 14,000 Churchmen; and what did they all contribute last year to the Church Society? I made the calculation to day, before coming to this meeting, and I am sorry to say, my lord, that it was only some $967. I do not think that our people are deficient in Christian principle, or in readiness to help their fellow men, when they are convinced that they need their help. A few months ago, I stood on the platform of the St. Lawrence Hall, in behalf of the General Hospital in this city, advocating the claims of that excellent institution. On that occasion the trustees asked the people of Toronto for $4,000. The answers to that appeal made by Churchmen, in common with their fellow citizens, was between $6,000 and $7,000.

But I *do* think, my lord, that Churchmen in this city need *information* in regard to the destitution of their brethren. Few of them know that in this diocese eighty-five out of the one hundred and fifty townships in it are destitute of a resident minister, although there are large numbers of Church people scattered through them all. Your Lordship addresses appeals to your people in behalf of your destitute children, and those appeals are printed in the *Church Chronicle*; but that paper reaches *few* families, and is perused by few readers. The consequence is, that the contributions of Churchmen in this city are so very small.

Again, I am afraid that our people do not *realize*, as they ought to do, *the great blessings* they enjoy. They are bestowed on them, and they receive them as matters of course. Not to speak of the many spiritual blessings which they enjoy, I would call the attention of this immense meeting, very briefly, to the blessings of health, peace and prosperity, vouchsafed to us. Whilst other countries have been suffering from the ravages of pestilence, we have been mercifully spared that awful scourge; and, as a community, have enjoyed most excellent health for many years.

The great blessing of peace is one which we now realize the value of more than we did some years ago. I am not a young man; but I have no recollection of war in this land, and but few in this assembly have any recollection of it.

But who amongst us has not read, and who has not shuddered, as he read, the fearful accounts that our daily papers brought us during the four years' war that raged so fiercely in the great country that lies south of us.

An American Clergyman, now on this platform, was my guest, when we heard of the battle of Bull's Run, which, you may remember, was the first heavy disaster that befel the northern arms. The news was most painful to my friend. For a long while he said little; and I did not like to break upon his silence, as I felt that his breast was full. At last, however, he broke silence with this striking

declaration: "This is a judgment sent upon our nation for their sins. We have "had such a long run of prosperity, that we have utterly forgotten the Lord that "gave it to us. We are like Jeshurum of old: we have waxed fat, and kicked; "and the Lord hath laid on his arm, and intends to shew us that he rules amongst "the nations of the earth." And we all know how fearfully these words have been verified!

We have been mercifully spared such a scourge; but how long will that be the case, if we *neglect God's children*—our destitute fellow Churchmen?

But there is another strong reason why Churchmen in this city should do far more for their destitute brethren than they have yet done; and that is, the abundant prosperity of our country. God has mercifully blessed our country with a very abundant harvest; and our farmers have been enabled to sell the produce of their labours at a very high price—fully one-third higher than they obtained for it during the preceding year. The consequence is, that the country is at the present time in a most prosperous condition. The finance minister, on a late public occasion, stated that "during the preceding seven months Canada had exported ten millions' worth more than she had imported." Surely all these blessings should excite the Churchmen of Toronto to consider the destitution of their brethren in the back townships, and to do their utmost to supply them with the ministrations of our holy religion. If they will do their duty, their contributions can easily be raised from $900 to $9000.

I will not detain you any longer, as I know that you are all most anxious to hear the truly eloquent prelate who is to succeed me.

MUSIC AND COLLECTION.

ANTHEM BY THE CHOIR.

Address by the Right Rev. A. C. COXE, D.D., Bishop of Western New York.

My Lord Bishop, Ladies and Gentlemen,—Never before have I been called to speak in behalf of Christian Missions in similar circumstances. It is not the first time that I have breathed Canadian air, but it is a new thing for me to address an assembly like this, in which nearly all are strangers, and yet to feel myself among brethren, and to receive such a welcome as has greeted me. I fully understand that this hearty reception is no tribute personal to myself; I feel it the more deeply because it is an expression of respect for that branch of the one Catholic and Apostolic Church, of which I am a Bishop, and to which your warm hearts give, through me, a truly fraternal recognition. In a great measure, I owe it, also, to the kind and courteous introduction which you, my Lord, have afforded me, to this large and respectable meeting. I know not how to acknowledge your cordial expressions, except by confessing that they have greatly encouraged me. If you will pardon me for the confession, I own that I came hither, not without fears, that, just now, such a visit might be inopportune. There are and have been circumstances which need not be specified, which a mere man of the world might consider not unlikely to beget some international coldness, and in spite of confidence in my brethren of the Church, I knew not but I might encounter at least a little of this chill in the atmosphere. But, I was

emboldened by the warmth of his Lordship's invitation; I confided in the welcome of one whose name has been so long loved and honoured in his own diocese, and which is hardly less honoured and venerated throughout the entire communion of the Anglican Church; honoured and beloved "for his work's sake," we may humbly believe, in the Court of Heaven! Besides, where the Church is, there is a home for me. Our interests are indentical as followers of Christ, and called by my venerated father in the Episcopate, from the contiguous diocese, to take part in this Missionary Meeting, I was glad to recognize this ennobling principle of unity, and to obey the precept, "Thou shalt love thy neighbour as thyself." I have the happiness to be accompanied by the Rector of St. Paul's, Buffalo, not unknown to you, I am sure, as the senior presbyter of the Diocese of Western New York, and by another respected presbyter, who presides over that interesting College for Orphans, whose gables may be seen from your shores, amid the foliage that overhangs the whirlpool, below Niagara.

And now, standing among you, and rejoicing in what I see of your prosperity as a people and as a Church, it cannot be amiss to dwell, for a moment, on the ties that exist between us, and that ought by all means to be made stronger. Though an American of the Americans, I am proud of the origin of my country from the English stock and race. He is the truer American who loves the history of his own people, and who reverences that glorious British Empire from which it derived its existence. "The glory of children is their fathers," and I glory, indeed, in deriving my own blood, my religion, my habits of thought, and my love of liberty, from English forefathers. The gallant Colonel of the 47th Regiment, who sits beside me, and whom I am glad to see here among soldiers of the Cross, permitted me this morning to be present at the customary review of the troops; and when after listening to the inspiring music of "God save the Queen," I was informed that this historic regiment is the same that followed Wolfe, and scaled the heights of Abraham, and planted the red cross of St. George on the Citadel of Quebec, I own I felt a thrill of———, no! not *patriotism*, I suppose, but of something greatly like it. I am not philosopher enough to analyse the feeling, nor do I care to define it precisely, but I was deeply moved by these associations, and since I have had time to reflect on them, I find I had a greater right to those warm emotions than occurred to me at that moment. But, sure enough, in those days we were all one people, living under the same sovereign and the same laws! There was a Regiment of "Royal Americans," in the Colonies, South of the St. Lawrence, and no doubt some of these men were with the men of the 47th under their great commander. The New England mothers sang lullabies to their children about the victory of Wolfe, and his name and portrait adorned the tavern signs all over the land. Now things are changed: but the cross of Christ is still to be carried forward, by our joint endeavours. Let us be united in pressing its triumphs further and further towards the Pacific, till the King of kings is glorified from the Eastern to the Western main.

You belong to a mighty and a noble race; to an empire, the history of which I defy any one, who has an inheritance in it, to read without thanking God from the depths of his heart. Look at the wonderful beauty, prosperity and wealth of the Mother Isle: look at her position among the sisterhood of nations in Europe; see her triumphant flag upon every sea, and her army opening new dominions for

the British sceptre in the remotest corners of the earth. How shall we account for her proud supremacy; for the amazing development of her power and resources, and for the progressive liberty that has blest her since the days of the Tudors? I remember a speech made by the late Lord Macaulay, to the electors of Edinburgh, soon after the revolutions of 1848; it was a marvellous burst of eloquence, in which that great master of language described the troubles of surrounding states, and the contrasted peace and security of Great Britain. "Why," said he, "it has been like the plagues of the Egyptians, hail, and fire mingled with the hail and darkness that might be felt; and we in England have been living as in the land of Goshen, where all the children of Israel had light in their dwellings." After many other words of powerful rhetoric, such as I can only imperfectly recall, the eloquent speaker asked the question, "And now, to what do we owe it all?" I confess I looked for a very different answer from that which he chose to assign: "We owe it all," said he, "to our unrivalled constitution." As if the British constitution had any life in itself; as if it were not wholly dependent on something more fundamental. Surely he forgot that a free constitution must depend for its power on the enlightened consciences of those who enjoy it; he forgot that the religion of England is her grand distinction. She has "had light in her dwellings," because the Holy Scriptures are read in them; because the pure Word of God is preached, and the Sacraments duly administered in her churches; and, because her children, to a very great extent, are taught of the Lord: therefore, "great has been the peace of her children." It has not been so, alas! to the same extent, on the Continent of Europe.

But, surely, all these gifts and distinctions have not been given to the British people, except that they might be diffused, by her great power, throughout the world. And surely we, in the United States, who have inherited similar blessings, may be permitted to claim our share in the same duties, and more especially so, because we speak the same language—a language in which it seems the design of Providence that His great Name shall be worshipped in all parts of the earth. Come, then, let us make up one army of the living God, and press on together to new conquests, under the banner of the Prince of Peace.

Let us beware of under-estimating the providence of God, by a superficial view of our progress as nations, and by neglecting to trace the hand of God in all that contributes to our growth and welfare. None but the true Christian can understand the philosophy of history: "the secret of the Lord is with them that fear Him."

The soil on which we now stand was originally the possession of another people; of that brilliant nation worthy to be your rival in ages past, which is equally worthy to be, now, your brave ally. The French King had pre-occupied the land, and had marked North America for his own. The adventurous Jesuit had explored the continent, and a chain of French forts stretched from the mouth of the St. Lawrence to the deltas of the Mississippi. But there is One who says to empires as to ocean, thus far, but no further. It is an encouraging fact that Divine Providence interfered in behalf of unborn generations, and by the almost visible finger of God, indicated that this Northern Continent is destined for the home of a purer religion, and more liberal institutions, than could ever have been given it under the influence of Jesuits and the ruling ideas of the French.

You may remember the little incident which I venture to recall to your minds. When Champlain was first exploring the beautiful lake, to which he has left his name, he committed the fatal mistake of firing on a party of Iroquois, who, never before, had heard the discharge of fire-arms. Horrified by this experience, and by the terrible slaughter they had suffered, they vowed eternal vengeance against the French pale faces who had thus invaded their hunting grounds and crimsoned with their own blood the waters that had been sacred to their canoes. They made good their vows by completing an alliance with the English, and for a hundred years they harrassed the French, and by their fidelity to their treaties so held them in check, that they had already lost the advantages of their start for the mastery of the Western World, when Wolfe siezed their Gibraltar, and annihilated their power. As the result, here are we to-night, the children of the Reformed Church of England, resolved, by the further blessing of God, to redeem the whole west from the bondage of Satan, and to spread the knowledge of His Gospel wherever He has been pleased to give us the uttermost parts of the earth for an inheritance.

There is much which we in the United States can learn from your Colonial Church, and from the Canadian people. I have felt this, to-day, in visiting some of your Institutions. But, permit me to say, there are some things in which you might not be unwise to take a lesson from us. We are a practical people; and as we have had a practical work to accomplish in the missions of our Church, it is probable, I could do no better than to state some of the secrets of that degree of success which, by God's blessing, has been attained. I am not competent to advise, but possibly the mere report of our plain, practical ideas, may aid your own plans for doing good. You are doubtless aware of many of the facts connected with the colonization of our country; but there are some deeply interesting matters that explain our religious history, to which little justice has been done by our own writers. With your permission, my Lord, I will explain some of these matters, and more especially such as are connected with the Puritan Emigration to New England.

The Virginia Colony was the first; we all date from Jamestown; and there our own dear Church was established from the very first moment of our history. Blessed be the memory of those who left their snug rectory houses, and their beautiful parish churches in England, and braved the horrors of the wilderness to plant the cross on our shores. I cannot deny myself the pleasure of mentioning the name of Robert Hunt, the leader of those noble missionaries; the saint of the Old Dominion, whose ministry sanctified and consoled the pioneers of those regions, and who laid his honoured bones in the soil of the first acres that were claimed for God. The Virginia Colonists had one advantage over others who came to America: they came in entire sympathy with the religion of the Mother Country: they came to plant in the forest the pure rites and the holy influences of the Church of England. But, it is a great mistake to affirm, as some have done, that those who settled New England, or Northern Virginia, as it was called at first, were of an inferior origin. They were, indeed, Non-Conformists, but they were not the Puritans of Hudibras: they were an earlier and a better people; men who had been trained in the reign of Elizabeth, and who had not yet

lost the fragrant influences of their youth: men who had been reared on the milk of the Prayer-Book, and where non-conformity came too late to deprive them of much that such nurture never fails to convey. There were men of culture among them, and of birth besides, and that in as good proportion perhaps as was ever known in any colony. Certainly the Southern Colonies had no advantage in this respect. They erred, we think, and that very seriously, in supposing that they had gained a wisdom superior to that which the judicious Hooker exemplified. They were very narrow in some of their opinions, and were even ridiculous in some of their practices: but still, they were a people most earnest and most religious, and wholly unable to divest themselves of the good they had learned from their parents, and which, alas! they were unwilling to transmit to their children. As early as 1640, there were about 10,000 English inhabitants in New England, and among them were nearly 50 clergymen, Non-Conformists in a greater or less degree, but still well-nurtured men; men from the schools and universities at home, and all in the orders of the Church of England. I rely for these numbers on the careful researches of the Bishop of Maine. To every 200 colonists, it would seem, then, that there was a thorough-bred divine, episcopally ordained. These bore with them into the wilderness, as it were, in spite of themselves, the charms of that refinement and intelligence which they owed to Oxford and to Cambridge.

And hence the instinct which led them to plant schools in all their villages, and to found a University, to which they gave the name of "Cambridge," no doubt with manifold yearnings towards their *Alma Mater*, though they proudly imagined they were founding a seat and source of purer religion and truer piety than old Cambridge ever knew! Self banished, they nevertheless looked with longings to the soil whence they were digged and the rock whence they were hewn. How great their mistake in the rash experiment on which they ventured everything—the experiment of unregulated independence in religion, and of a self-constituted communion, divorced from the unity of the faithful and the historical treasures of the Church! Blessed be GOD, they held, still, to the Nicene faith, in substance if not in form; in all other respects, they were pious, prayerful men; and, with all their faults, no American can speak of them except with respect and veneration. Yet time has demonstrated their practical mistakes: and could they rise from the dead, they could not but own it. The University they founded has long since abjured their orthodoxy. It retains much of its character as a school, and has bred many well taught men; but it has long since ceased to *educate*, as every college must that is unfaithful to the Father of lights, and to Him who is the Light of the world. Many excellent men have passed through its halls; but, I grieve to say, as I must, that it is a source of irreligion and unbelief to my native land: a spring from which are the issues of moral death to thousands of my countrymen, because it treats with contempt all that is most real in man and his destiny, and all that is most needful to the development of his immortal spirit.

Now, the lesson we learn from the experience of New England is an all important one in missionary enterprises. In the very pulpits where those earnest forefathers preached Christ and Him crucified, their children now pronounce this gospel a "stumbling-block," or even "foolishness." A venerable ancestor of my own lies under the walls of the old chapel in Cambridge, where he used to

preach an atoning Saviour, but where his successors "have changed all that," and preach that it is an idea unworthy of God, to give His only begotten Son to die for our sins. Such is the result of separating God's truth from a divine system: of forgetting that the Lord has pledged perpetuity and ultimate success only to His own institutions. So then, with all our respect for the founders of New England, American Churchmen have learned an all important practical lesson from this history. We believe in preaching the gospel of Christ, in faithful adherence to the Church of Christ. The early Churchmen of Connecticut wisely foresaw the issue to which the popular form of religion was tending. The great and good bishop Seabury preached mainly on the fundamental truths of the Trinity, the Incarnation and the Atonement, and charged his clergy to do the same, foretelling the awful rationalism of the present day, and asserting, what I have heard acknowledged even among the Congregationalists, that the Church in Connecticut would be the only surety for the preservation of the faith, in these cardinal points, after a single generation.

If anywhere, in America, the Independent system had strength, it was in Connecticut, where it was the established religion, until 1818, and where it had possession of the wealth and the education of the State. Its great University, though endowed, like Harvard, by the munificence of Churchmen, is situated in New Haven, and has always been fortified by the best theological and general learning of Congregationalists. The first missionary of the Church who appeared in this town, was rabbled. Fifty years ago a Stone Church was built, but it was said, derisively, that it would never be filled. It was supposed that the growth of the Church was impossible under the shadow of Yale College and in the Capital of the Puritans. But there are now seven churches in that city: it has grown, and the old system has declined, at least relatively: for I was lately informed by the Bishop of Connecticut, that in New Haven, *one* in *fifty* of all the inhabitants is not only a member but a *communicant*, of the Church. It is the place, in all the land, where our Church has gained most upon the population.

A high orthodoxy and a zealous Churchmanship, thoroughly united, have been the secret of our success in the States; and, *relatively*, that success has been remarkable. The revolution left our Church without bishops, and almost without clergy: it left a stigma on the religion of Washington himself, because many of our clergy had been royalists; and it was supposed, even by the first bishop of New York, that it was doomed to perish, after lingering in feebleness among the descendants of Colonial Churchmen. If I rightly recollect the facts which have been carefully collected by the bishop of Maine, there was one year, in the present century, when not a single candidate for orders offered himself in any diocese, and it was not till 1813 that things began to amend. In fact, Bishop Burgess asserts that the entire growth of our American Church must be dated from 1818; until that date she had hardly held her own. I am not counted an old man, but, according to these statements, all that our Church has become, is the growth of a period within my own lifetime; almost within my own recollection. In view of the hostility which it has had to encounter, from the beginning, its progress has been very remarkable. No other religious body has ventured to stem the popular torrent, and to be at once Evangelical and yet the reverse of

enthusiastic: to refuse popular arts of success, and to rely for growth on sober piety, solemn but simple rites, and fixed though unfashionable principles. The Romanists have grown by immigration, and by political intrigue, in a very alarming manner: but, they do very little as mere religionists, that is to say, by such measures as the Christian religion can in anywise justify. By God's blessing upon Apostolic labours, animated by such principles as I have endeavoured to illustrate, our Church has not only grown thrivingly during the last half century, multiplying her bishoprics to forty, and her parishes and stations to more than 3,000, but, a mighty influence has gone forth from her, which has greatly changed for the better the religious sentiments of thousands of pious men. The Prayer-Book is our great missionary, and supplies our "lack of service," as nothing else could do so well. In Virginia the Church was all but extinct at the beginning of the century: it grew rapidly under the Episcopate of Bishop Moore, and that of his successor, until the civil war. In Maryland, under the eminent prelate who still adorns that state and diocese, the number of the clergy has doubled, and there has been a great development of strength. The South and South-west are yet missionary ground, where the Church was never strong, and is now deplorably enfeebled: but there, also, the intelligence and culture of society gravitate to the Church. Under my truly great predecessor, Bishop de Lancey, a great diocese was developed, and my venerable friend, who is with me on this platform, could tell you how he came to Buffalo as a missionary to a few scattered Churchmen, 40 years ago, and how on last Easter day, under the roof of his own church, 1500 children were gathered, representing seven parish churches.

At the present crisis the spirit of our Church has been beautifully exhibited in her ministry to the greatest existing want of the nation, a restoration of harmony between the North and the South. Unity is the instinct of Churchmen, as division is necessarily that of all sectarianism. Hence, it has pleased God to give us the foremost place as peacemakers. Great as are our failings, and great as we cordially acknowledge the merits of many of our fellow Christians to be who are not with us, it is yet a distinction to be grateful for, that our Church became one again, as soon as the North and South had ceased to be belligerents, and that we are, as yet, the only National Church in the United States of America.

But, it may be here, as it is with us, that perhaps our greatest adversary is the Romish Church and the policy of the Jesuits. That strongly organized and unscrupulous society is everywhere at work, and everywhere doing mischief. The enemy of freedom, the enemy of truth and righteousness, it is yet possessed of that power which seems to be inseparable from an apostolic ministry, even in apostacy and in the last stages of corruption. Now, it is only by a Church of like apostolic origin, but purer and more willing to rely wholly on spiritual powers and divine promises, that this battle can be fought. My fellow churchmen, cherish a holy spirit of unity, and recognize the strength of your Divine Constitution, if only it may be energized by a true unity of action, in the fear of God! You have the Holy Scriptures; you have a primitive liturgy; you have the agencies which Christ has promised to bless. Cling to these blessings and impart them to others, and Christ will do His part: against a true Church, full of

His Spirit, and doing His work, the gates of hell shall never prevail. It is founded on the Rock.

The history of Europe demonstrates the impotency of Protestantism in contending with Popery, wherever the former has sacrificed an Apostolic organization and frittered away its strength by the multiplication of sects. I stood in Frankfort, on the door steps of the house where Martin Luther is said to have lived, and heard the mass bell tinkling in the ancient Church, across the street. It would not have been so had Germany accepted a reform of her ancient church, or had not Luther founded a sect, and so deprived his wonderful work of all claims to the character of a Reformation. It became a new construction, and lost all identity with the historical Church of Christ. Hence Rome soon possessed herself again of much ground that he seemed to have won. In England, the reformation altered nothing that could be retained with fidelity to Christ. It was the Church of England still—deprived of nothing organic or legitimate, only washed of its defilements and corruption. Hence it has remained unchanged for centuries, and still reproduces itself in new lands and under the most diverse circumstances. Its old martyr bishops of three centuries ago, could they rise from their graves, might feel themselves at home in yonder Cathedral: they would find the Prayer Book there, and would pray and preach as they did of old. One finds a great contrast in Holland and Geneva. Destroy the casket and the jewel is lost. The Church only reproduces itself, everywhere, as a branch of the True Vine. So then, while you preach Christ, be sure you cling to the Church of Christ. You must not merely convert the men of your own age, you must provide for the generations yet unborn. Be sure you can do this only by fidelity to Divine Institutions: to that Church which is reared on the foundation of apostles and prophets, JESUS CHRIST himself being the Chief Corner Stone.

Our old reformers, Latimer and Ridley, as they were bound to the stake, were comforted by the thought that they were lighting a candle which, by God's grace, should never be put out. How it would have rejoiced them to have foreseen this assembly: this our venerable and right reverend father; these reverend clergy and zealous laymen—in a word, this representation of their own dear Church, deep in what were then the wilds of America! See how faithful God has been to their prayers and their labours for Him, and what wonderful things He is doing for us, their children. Cherish, then, your inestimable privileges; renew your energies; feel your great responsibilities, and resolve to do your part as they did theirs, for the enlightenment and evangelization of the world. That candle still burns brightly and is illuminating all parts of the earth. If only we are true to our privileges and to our responsibilities, I cannot doubt but that our efforts will be blessed, and very soon "God will arise and his enemies shall be scattered;" a better day will open upon the nations: and so "the Faith once delivered to the Saints" shall become not only the inheritance of our children's children, but also the source of universal regeneration to mankind.

ANTHEM BY THE CHOIR.

The Hon. the CHIEF JUSTICE OF UPPER CANADA, being engaged in his duties on the Bench, did not enter the meeting till a late hour, and, on rising to address the meeting, was warmly applauded. In a brief address, his lordship alluded to the progress of the Church in this Province since his first acquaintance with it in 1820. He drew a cheering contrast between its feebleness at that time with its present satisfactory position, and imputed it in a great measure to the exertions, under God, of the venerable Bishop of Toronto. There were few men that could live to see the work of his own hands in the manner that had been permitted his lordship, and he trusted that he would yet be spared to see the extention of that work which he so well began. (Applause.)

Col. LOWRY, on coming forward, was warmly received. He said, My Lord Bishop, ladies and gentlemen—As the holder of an honored commission from a revered and honored earthly sovereign, I am well pleased to take my place here to-night amongst so many of those who hold their commissions from the King of kings. (Cheers.) When invited to take a part in the good work in which we are now engaged, I at once expressed my readiness for any service assigned me, and I was told this afternoon that I was to "cover the retreat." But, my Lord, there must be no such word as "retreat" inscribed on the banner of the cross. The motto of those who serve in the Great Maste.'s army must be "forward." First, let me say how heartily, I am sure, we all shared in the well deserved tribute of respect and affection for the venerable Bishop of this diocese, which has just been so eloquently paid by the learned Chief Justice. Next, let me tender the heartiest acknowledgment of the kindness of the Bishop of Western New York, and of the two revered priests of our Church who came with him, for their most auspicious visits. They have been but 48 hours in our midst, yet how have those few hours been utilized for the Church's good. May their great exertions in our cause be long remembered, and may their influence be long felt. And specially would I express to you, my Lord Bishop, my deep sense of your most graceful and most grateful allusion here to-night to the former services in this country of the corps it is my great privilege to command. I would also cordially thank you for accepting our Chaplain's invitation, and preaching, at our early military service, a sermon which will, I am sure, long dwell in the hearts of those who heard it. It was a peculiar gratification to me to take you over our barracks, and to our regimental schools, and to hear those few and happy words your lordship spoke to our children. This is not the place nor am I the person to touch on the highest aspect of missionary work, but I may be permitted to say that I anticipate, right revd. and revd. sirs, the greatest good from this your visit. It will serve to take us out of the groove of mere routine, and to invigorate the Church's missionary enterprise amongst us. It will bind us all more together in one great Catholic bond of united action. I have heard with pleasure, of late, of the generous response to our Bishop's pastoral from the country parishes: that in the city has yet to be made, and I trust it will be in the same spirit. You in Toronto have many calls. There is your General Hospital, your "Boy's Home," your "Girls' Home," and your "Protestant Orphans' Home," and, as "the poor will never cease from out the land," long may you continue to support these institutions in their efficiency. They are the glory of your city, but, while you slack not your hands in their main-

tenance, see, I pray you, that you neglect not the mission of your Church; suffer not the wretched pittance of the poor missionary to be reduced. Oh! by your hearty response to his pastoral, and by your united action as a Church, gladden the heart and declining days of your aged Bishop. May I not say, "Oh, pray for the peace of Jerusalem; they shall prosper that love thee." The gallant Colonel, upon concluding, was warmly applauded.

The Evening Hymn having been sung by the choir, and after a vote of thanks passed to the right reverend Bishop Coxe for his presence there that evening, the Bishop pronounced the benediction, and the assemblage dispersed.